CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, FEBRUARY 18, 1843. VOL. XXII.—NO 7

RELIGIOUS MISCELLANY.

For the Register and Observer.

DR. WALKER'S NINTH LECTURE.

Thus far, we have spoken of evil as a fact in nature, considered its extent, and pointed out its uses and compensations. It is now in order to consider the bearing which this fact, thus explained, has on the question which brought up the discussion, —the moral attributes of God.

Enough has been said, to show that nothing in the existence of evil, restrained and compensated as it is, is irreconcilable with the wisdom and goodness of God. But can it be reconciled to the *perfect* wisdom and the *perfect* goodness of God? By an argument purely and strictly inductive,—reasoning from the effect which we can see, to the cause which we cannot see, and relying exclusively on evidence,—it is said that we have no right to ascribe to a cause that perfection which is not found in the effect. If order and happiness are observed to prevail on the whole in the world, we have a right to say that God is wise and good on the whole. But just so far as disorder and misery prevail, just so much is taken from the inductive proof. It is not enough to say that evil only exists apparently. Apparent evils affect the proof as much as real evils. It is not enough to say, that, for aught we know to the contrary, evil may be consistent with the absolute perfection of God. Most skeptics will admit as much as this. Dr. W. stated the difficulty in nearly the words of Hume, who makes his skeptic say: 'I will allow that pain or misery in man is *compatible* with infinite power and goodness in the Deity, even in your sense of these attributes: What are you advanced by all these concessions? A mere possible compatibility is not sufficient. You must *prove* these pure, unmixt and uncontrollable attributes from the present mixt and confused phenomena, and from these alone.'

It will not do to resort to the doctrine of another life, as far as we know of this by the light of nature, to show that justice will then be carried out; for how do we know that there is any more justice to be carried out?

We may arrive at the proof by another method. Taking for granted the natural perfections of the Creator already established, Infinite Power and Infinite Wisdom, we have a right to say that such a Being will always do what is perfectly just and good. There are three imaginable causes of imperfection in God as a moral agent; passion, mistake, and limitation of faculties. Neither of these can be ascribed to God, except in popular language. 'I defy any man,' said Dr. W., 'to conceive of God as the All-Wise and the All-Perfect, to the full extent of the meaning of these words, without conceiving of Him as the All-Good.'

When we say that God is subject to the law of right or good, we do not mean that he is subject to any power above or out of himself, but to the law of his own nature, which is right itself, and justice itself, Perfect and Infinite. By all or any of these ways, we may arrive at the conviction that God is morally perfect. Our inability to reconcile two statements, does not necessarily and of itself compel us to reject either. How many anomalies there are in nature and in human life, which all admit to be anomalies! What makes them anomalies is, that we cannot reconcile them to the rest of our knowledge. But we do not reject them, if supported by good evidence. We behold a certain action of an acquaintance which we cannot reconcile with what we believed to be his real character. What does this mean? We cannot account for it, but we do not, on the strength of this alone, deny the action, or alter our opinion of his character. We talk of the progress of science. In what does this progress consist? It does not find new facts, it only receives and explains what is already believed and known. Facts are believed and known, long before they are reconciled and understood. Who can reconcile man's free-agency with God's fore-knowledge? Several theories have been formed upon the subject, some more plausible than others, but none satisfactory. We still believe in man's freedom and God's fore-knowledge. We hold these truths as co-ordinate truths, but we cannot conceive how we can reconcile them with each other. Philosophy cannot explain everything, simply because the human mind is limited, and cannot comprehend everything. The boundary of human comprehensibility is the boundary of philosophy.

We must not confound our inability to perceive how two things can be reconciled with each other, with our ability to see that they cannot be reconciled at all. Because we are unable to reconcile two facts now, it does not follow that we shall be hereafter. If they were forever unreconciled to finite minds, they may be perfectly understood by the Infinite. We must not confound the *unreconciled* with the *irreconcilable*. However far we may reason concerning the relations of finite things to each other, there is a point in the relation of the Infinite to the finite, where human comprehension fails. If the finite could comprehend the Infinite, the Infinite would become finite as a necessary consequence. If God were comprehended by us entirely, he would no longer be God. This general reasoning being acceded to, let us retrace the steps of the argument for the moral attributes of God.

We have seen that the purpose of the sentient organs is to give pleasure and not pain. When evil occurs, it is absolutely necessory to prevent a greater evil, or to bring about an overbalance of good. Every advancing step of science reduces the number of the still existing anomalies in the world, inducing the presumption, that if our knowledge were infinite, not one would remain. We might stop here, for we have proceeded as far as it is necessary to go.

But it will not do to leave these questions unanswered: who is as the author of evil? what was its origin? Let us now examine several of the theories which have been formed to remove these difficulties. It is wise that ingenious men should endeavor to remove the doubts and difficulties in men's minds, by reasoning and explaining them away. The principle benefit of such speculations consists not in encouraging and satisfying an idle curiosity, but in answering and removing difficulties which practically impede the action of the religious element. And it is accordingly deemed more important, that these theories should answer and remove these difficulties, than that they should be true themselves. Different systems have been formed which satisfy different minds. Respecting the absolute truth or consistency of these theories, many have unnecessarily indulged in slighting expressions, not warranted by the fact. Taking our stand in the position of the theorist, we shall find his theory in most instances to hold good; at least, it is valid to him.

The inquiry now is respecting the origin of evil, the author of sin. One theory makes the solution of the difficulty turn on the nature of evil itself, considering it as a mere negation. It will not be contended by any that evil has a positive existence. It exists only relatively and not absolutely. The same tempest which destroys the crop clears the atmosphere of pestilence. Epictetus said [illegible] the sake of missing our aim, so the nature of evil exists in the world.' By this we understand, that happiness, or the effect of virtue, is the mark, which God has set up; because we miss it is no work of his; therefore evil was not intended, but must be regarded as a mere failure of our own. Here we see the germ of a doctrine which has been followed in modern times.

Evil is denied as a positive existence. What we see is only the imperfection of order and goodness, order is not complete, there is only a tendency to order, and we behold the rough, unfinished sketch. Another theory looks to the being who introduced it. Some writers think that when they have answered the question who introduced evil, they have answered the question, who was its author? But it is not so. We may admit that sin was introduced into the world by the fall of Adam, or the instigation of the Devil. But the question then arises, why was Adam suffered to fall? or why was the Devil created with such power of mischief?

The existence of the Devil does not help us to answer the question why evil or sin exists, but only how it was introduced and by whose agency and instrumentality. A doctrine ascribed to Zoroaster, called the Manichean system, acknowledges the existence of two independent principles. One is the author of nothing but good, while the other is the author of all evil. The latter is not subject to the author of good, but is essentially and eternally an antagonist power. Bayle has exhausted his sublility in showing that this theory is preferable to any other. But he admits that it is not reconcilable with Scripture; nor is it, Dr. Walker added, with the principles of a pure theism, or the phenomena which we wish to explain. If we adopt the theory of one self-existent being as the author of the Universe, the question remains unanswered, why was sin introduced? It is impossible to conceive of two beings, independent of each other, self-existent and eternal. The present existence of good and evil is as incompatible with any form of Dualism as with any form of Polytheism.

Another theory is that of Optimism, which accounts for the existence of things in this manner. God might have made a world without evil, this world as it now appears, or he might not have made any world at all. In any other world, a preponderance of good would not exist. If he had omitted one evil, or modified it in the smallest degree, then this world would not be this world, but another world, and not so good a world. This then is the best of all possible worlds.

Leibnitz thus states the argument: 'Before any world was created, there appeared to God an infinite number of possible worlds, out of which a choice was to be made. His choice fell on the world that now is; because he saw that of all possible worlds, this could work off the greatest preponderance of good. Others contained a less amount of evil, but no other was found in which the balance of good over and above the evil was so immense. God cannot be called the author of evil for two reasons: First; he did not create this world because of the evil in it, but because the preponderance of good over evil was greater than in any other. All that he did was to turn one out of an infinite number of *possible* worlds into a *real* world. The only reason why evil makes any part of the real world is, because it made a part of the possible world. If the inquiry be pushed further, then we say, that the infinite number of possible worlds were what they were, *independently* of the power of God. He could only select one and give it reality; and he gave reality to the best of all possible worlds.'

Persons anxious to save the Benevolence of God, incline to this argument. Those who wish to save the Holiness of God, find it difficult to conceive that He ever makes use of evil, as an instrument or tool for any purpose whatever. It is not enough to prove that evil is never created for its own sake, or that ultimate good is its object. Why should man be forbidden to do 'evil that good may come,' when God himself obeys no moral distinctions? All who reason thus must prefer to believe that the world was wholly good when it came from his hands. If it is wished to account for evil and the springing up of vice, these must be regarded as incident to the nature of things and the abuse of man's free-will.

In the first place, it must be remembered, that it is not limiting Divine Power, when we allege that there are some things which God himself cannot do. There are two sorts of impossibilities. One grows out of the nature of the thing,—the thing cannot be done; the other grows out of the nature of the agent,—he cannot do it. The first is just as much impossible to the Infinite, as to the finite. To suppose that it could be done by finite or Infinite beings is impossible, and involves a self-contradiction. Thus we say that two and three make five, and we are sure that no power can make the result more or less than five. On the strength of this mode of reasoning, we say that God made all beings out of himself; that he must have made them limited, or equal to himself; the latter supposition being impossible, he must have made them imperfect and limited; and hence, man's imperfection and dependence follows of necessity. This necessity exists independently of God himself, and therefore his character is not implicated.

Further, as all created things are imperfect and defective in themselves, it follows that they must work imperfectly and defectively in some degree. To suppose that they can work as perfectly, as if they were perfect and complete in themselves, has the nature of self-contradiction. It is an impossibility, and one which grows out of the nature of the things, and not out of the nature of the agent. Thus we conclude that though skill is laid out by Infinite perfection, it is laid out on imperfect and defective materials. But the question now comes up in another form. The world cannot possibly be perfect, but is it the best world possible? We cannot tell whether it is or not. But in expecting a best world, are we not expecting an impossibility? The world is and must be finite. Can we conceive of a finite best, which does not admit of a *better* best. Speculations on this point always begin in ignorance, and generally end in the same.

It is enough, if we show that a preponderance of good exists in this world. In accounting for the existence of moral evil, we must consider the abuse of man's freedom. If we ascribe virtue and success to the right use of this power, when the question arises, whence comes vice and sin? it will not do to go behind it and charge the Creator with injustice. The right use of this power has given rise to every philanthropic and useful work ever performed. The wrong use of it has filled the world with degradation and crime. All the sin in the world has man for its free and sole author. It is the consequence of the abuse of this most godlike of all gifts to man, and hence, theterrible nature of its retributions.

But it is objected, why did not God make man free to do good and not evil? This is asking for what cannot be. If man were not free to do evil, he would be constrained to do good, and all freedom would be gone. Does this objection die away in another, why does not God make it certain that man will choose good in every instance? We answer by another question, why is it that God is absolutely free and sure to do right? Because he is absolutely perfect. Man is necessarily imperfect, and it is necessarily incident to that imperfection, that his will should sometimes lead him astray. Man has enough of freedom to know the evil consequences of its violation. The awful peril of disobedience is diminished continually by habits of virtue. As man approaches perfection, he begins to act aright and with certainty, he adores God, and evil disappears from his thoughts.

'Gladly,' said Dr. W., 'do I now turn away from the perplexing and unsatisfactory question of evil; a question which no one likes to discuss, yet nobody will let it alone. There will always be those who regard evil and suffering as instruments of good in the hands of a Benignant Father. Others regard them as shadows cast over the Divine goodness, while others look on them as necessarily adhering to the imperfection which belongs to all created things. All will be well, if our feet are planted on the rock of the moral perfection of Him who rules the world.' T. G.

For the Register and Observer.

'WHILE I WAS MUSING THE FIRE BURNED.' PSALMS XXXIX. 3.

Whenever during the past year I have found myself in the midst of a body of Unitarians at places of conversation I could hear around me on all sides the words Missionary enterprise, Missionary to the West, Divinity School, and others which gave proof that there was something on the move, and my eyes and ears were constantly on the watch to see the result of all these ominous words; but instead of the grand explosion, the thunders grew more and more indistinct, till now they seem to be almost imperceptible.

And what was the cause of all this stir? was it from fear that the warmth of our faith would be measured by our brethren of other creeds, by the amount of wealth expended in Missions, and therefore, for credit's sake, we must come with a custom which claims to such an extent? If this is the case, no wonder that there is such tardiness.

But if this call eminates from that high principle which the leaders of this movement would have us believe; that is, the *Love of souls*. That in obedience to the command of Jesus, 'Go ye into all the world and preach the Gospel.' That I feel it good for my soul that Christ has been declared unto me, and therefore being looked upon by God as my brother's keeper, and hearing the voice of Jesus, 'I must be about my Father's business,' ringing in our ears, how can we thus delay the holy work by thus holding back from action. passed since this new project was started, and how many of *us* has it caused to be about our Father's business? During this time, how many souls 'their race have run,' careless of the goal to which they travelled? And how many souls, now lost in deep unutterable woe, might even now, be singing, 'Glory to our Heavenly King.'

Let us suppose, if our conscience will allow, that none have finished here their race, who would have come under the operation of this much talked of movement, and what congratulations can we afford with regard to the future, can we hope that the same weakness will not require the same amount of charity to gloss it over at the end of the next year and the next.

A few evenings since, it was my pleasure to hear an eloquent and touching Sermon, from the words, 'God *now* commandeth all men everywhere to repent.' The preacher laid much stress on the words, *now, all men everywhere*; and this text, we believe, contains nothing but truth. 'How shall they believe in him of whom they have not heard? and how shall they hear, without a preacher? There are other texts, applicable to this cause, such as 'Now is the accepted time, now is the day of salvation,' but enough.

Think of the value of time. It is but little over two hundred years, since the landing of the Pilgrims on Plymouth rock. Were they so numerous then, that they could hope to hold such an influence over such, I had almost said countless multitudes, as we now credit them with.

Could not our object, if carried out, affect as many souls, in one year from its commencement, as there were on board the Mayflower? I believe that it could and more. If so, then have there been many souls allowed to go down to condemnation, without one helping hand stretched out to help them.

Have you ever seen a man sinking in the great waters, and watched some person or persons trying to grasp him, but just as the saving hand has reached, where but now the sinking head was floating, that head has sunk never more to rise? Then have you some idea of the importance of a minute; but that body was the casket, that contained a jewel, which was fitted for its heavenly home. Each moment in this our work, is of the same importance, aye more, than was it to the drowning man, for with him, 'to die was gain.'

See yonder husband, far away from his dear New England home, he has had his share of this world's goods, he has been no more thoughtless than myriads of others; but when beyond sound of the old Church bell, he has allowed many of the impressions of his youth to fade away, till finally his time, talents and money have been spent, without a thought of accountability to any higher power, than civil law; now, in the fluctuations of business, left penniless in the cold world, and now watching over the sick bed of his wife, the object next himself, in his love, and she about to be called from earth. His heart now touched with a feeling, darker than any ever known before, which, in its contrast, carries him back in memory, to the holy calm, which rested on his father's countenance, when he said, thy mother is in heaven, what would he give for that old father's faith? But in its place, comes another feeling, which causes him to exclaim, there is no hope, my God has deserted me; and with this answer, he is content, though his conscience tells him nay; he finds it easier to give way to his morbid feelings, than to see a father's hand wrestling with his spirit, to bring him to God. But if the hand of sympathy were now held out, he would grasp it with all the energy of a drowning man, and his soul be saved. Tell me if you can, the value of such a soul? This opportunity lost; what shall become of that family? And his children and the connections, how many years will it be, before the mischief of his example is eradicated from the earth, and his children's children all are found singing Hallelujahs to Him that sitteth on the throne, and to the Lamb. A day may bring forth all this, and more; then how shall we any longer delay action, unless we are willing to say with Cain, 'Am I my brother's keeper.'

Boston, Jan. 30, 1843.

For the Register and Observer.

THE LOGOS OF ST. JOHN.

Trinitarians have strengthened themselves on the first sentence of the Gospel of this Evangelist more, perhaps, than on any other passage of Scripture. Entrenched on this height, they seem to judge their castle to be impregnable. There is, however, one view of the passage which I do not remember to have seen exposed, and which, to my mind, divests it of all its *apparent* Trinitarian strength. It is, simply, to change two of the terms of the passage, for others having the signification for which Trinitarians contend. It is assumed, by them, that the term, Word, signifies the Divine Son; and the term, God, the Divine Father. If such be the fact, then the latter term may be substituted for the ed. The passage will then be read thus 'In the beginning was the Divine Son, and the Divine Son was with the Divine Father, and the Son was the Father:' or more grammatically, the Father was the Son. And is this, then, the true sense of the text? Will any Trinitarian maintain this position? It obviously overthrows his own favorite doctrine. It annihilates the Trinity, itself. For if the Son be *the same* as the Father, and the Father *the same* as the Son, where is the Trinity? We, here, have but one person, and one person does not constitute a Trinity. The same person, even when called by different names, is still a Unity. If the Father be the Son, then, He is, likewise, the Holy Ghost. Three different names of one and the same person is not a Trinity of *realities*, but only of *names*. And such, evidently, is the fact, in the scheme of orthodoxy. It has no other than a *verbal* Trinity. Its advocates can consistently make no more of it. The Trinitarian acknowledges but one God in the proper and highest sense of the word. He acknowledges that the Father is *this* one God. He, also, contends that the Son is *this* one God. And that the Holy Ghost, likewise, is *this* one God. We, then, ask him to tell the difference between the three. He confesses that he cannot do it. He can only employ *different names* to designate the *same* thing. And all this, surely, amounts to no more than a *verbal* Unity. The *real*, has vanished: the nominal only, remains.

They, sometimes, say that the Trinity consists of three *unknown distinctions*. But if the first distinction be, also, the second distinction—as the text under consideration with their interpretation teaches—then it must, likewise, be the third and all three are but one and the same distinction. There, then, remains but *one*, and we cease to have a Trinity even of distinctions except in the words, *first, second* and *third*.

It will now be demanded, if the term, Word, in the first of John, do not mean the Divine Son, what does it mean?—We may explain it by reference to the viii. chapter of the book of Proverbs. In that chapter the term *wisdom* is employed in a sense analogical to the term, Word, in the proem of John's Gospel. It is personified and speaks of its fellowship and intercommunity with God from the beginning. 'The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, or even the earth was. When He prepared the heavens I was there; when He set a compass upon the face of the deep: when He appointed the foundations of earth. Then was I by Him as one brought up with him: I was daily His delight, rejoicing always before Him: rejoicing in the habitable parts of the earth; and my delights were with the sons of men.'

And now will any Trinitarian deliberately declare his belief that the wisdom, described in this chapter, is *a real person?* He might as rationally believe that charity in 1 Cor. xiii. is a person. Or that our Lord intended a person when He said, 'wisdom is justified of all her children.' The evident fact is that wisdom, in the passages above cited from Proverbs, is no other than *the personification of the wisdom of God.* 'The Lord by His wisdom hath founded the earth; He hath spread out the heavens by His discretion.' The Word was, from everlasting, with God, and was God and made whatever 'was made' in the same sense that wisdom was with Him, guiding and assisting Him in all his works. 'Christ' is declared to be 'the wisdom of God and the power of God.' He is the glorious manifestation of them in the moral world. 'By *the word* of the Lord were the heavens made, and all the host of them by the voice of His mouth.' God is represented as creating the world by giving the mandate of His word. He said: 'Let there be light;' 'Let there be a firmament;' 'Let the waters be gathered together into one place.' But certainly *the wisdom* of God is not *a person* distinct from God: nor is the word of the Lord a person distinct from the Lord, Himself. As in creation God acted through the medium or organ of His word, so in redemption He acts by the instrumentality of that man whom he hath ordained to judge the world in righteousness and save them that believe. In Moses' tabernacle and in Solomon's temple the visible glory, the Shekinah, resident in the most Holy Place, and which spoke with an audible voice, was the Word of the Lord to the Israelites. On mount Sinah the cloud, the fire and the voice, was His Word. 'But when the fulness of time was come, God sending His own Son in the likeness of sinful flesh, the Word was made flesh.' A man became the organ of God's manifestation to His people. The Word and the man became identical. The wisdom of God was thus incarnated. But as the wisdom of God could not have been a person distinct from the person of God, no more could the Word have been a person distinct from the person of 'the man, Christ Jesus.'

It must, certainly, be a mistake and a fault in any man so to interpret the Evangelist, John, as to make him utter a palpa- commit this fault [illegible] term, Word, to be, at the same time, both a person *distinct* from God and also *identical* with Him. Nor is it less irrational to hold, most tenaciously and obstinately, a principle, applying it to the interpretation of Scripture, which implies that God became man; that a man became God; that God and a man are identical; that God was born and died; that the Sender and the Sent were one and the same individual. 'Why do ye not, even of your own selves, judge what is right?' S. F.

For the Register and Observer.

THE WEST OR THE EAST, TO WHICH SHOULD WE DIRECT OUR FIRST EFFORTS?

Much is said of Western Missions, now without any conscious desire of disparaging such a work, I wish to call the attention of Unitarians to a subject nearly connected with their interests and welfare as a denomination. There are several poor parishes in Massachusetts, and some not many miles distant, which meet with great difficulty in sustaining themselves. To be very moderate in our calculations, are there not twenty such Parishes within the limits of New England? And there can scarcely be a doubt, that if these twenty Parishes were aided to the amount of one hundred dollars apiece yearly, they could go along successfully. The sum necessary would be only about $2000 a year. Now, I ask, whether $2000 spent in such a manner, would not be of far more benefit than the same amount expended at the West, in supporting Preachers there for a few months in a place, which when left by the minister, goes back into the same condition, or nearly the same condition, in which it was found? Much is said of a little gathering of Unitarians in some place at the West, while little is thought of Societies in the East which are struggling into existence or struggling to keep in existence.

But when we talk of the East, we are at once told of the vast importance of the West. Now I shall be slow to detract from the interest which the West excites in the mind of every Christian, and justly excites, both on account of its growing power and growing wickedness—but permit me to ask whether the success of Unitarian principles are not of some value here as well as in the West? If I were asked where I thought we should lay out our greatest efforts, I should say in the East—for these two plain reasons. 1. We all know how many New Englanders are yearly emigrating to the West. They are intelligent young men, who would be Western missionaries, if they were instructed and brought up in the Unitarian doctrine, by which of course we mean Christian doctrine, in a purer form than it is generally received. Then to assist the cause of Liberal Christianity in the East, is in part to help Unitarians in the West. The 2d reason, is that it is not to be denied, that Unitarianism flourishes best, when the people are most educated and most intelligent. Therefore it can best do its mission for the present in New England. At any rate, if we cannot succeed here, we cannot anywhere. Thank God we have succeeded, and can, in this land of intelligence and free inquiry. Of course we should not strive merely to swell the number of the denomination. That is only a consequence of a higher aim which is to disseminate the labor of Unitarian truth, and proclaim it in the other denominations, and thus act with mighty effect upon those who are not called Unitarians. As Unitarians we should labor even to extend our faith and thus show we value it. We are blamed by the Orthodox correspondent of the Register. for showing so little zeal in behalf of our own cause. It is a fact, that we should be not only more respected, but more feared, did we show a little more zeal with the same knowledge. This Orthodox correspondent acknowledges, I think, that the Unitarian arguments are hard to be answered, but—and here is the truth,—we do not show our devotion and our love for the Religion we profess. We do not sacrifice enough—we do not care enough for it. This is not true in every case however. It is not true in the town of Sharon, in this State. A feeble Unitarian Society, (the original Society) worshipped in the old Church, which was so bad, that it could be thus used only in the summer season. Amid much opposition, a few individuals with stern determination resolved to erect another house and have what they have not had for many years regular preaching. In fact nothing but a new Church and regular preaching could save the Society from entire destruction. They received very little assistance from friends, but they went to work. They have built a very pretty meeting house costing about $3,000. They can raise only about 3 or 400 per year. They need as well as want help. Now permit me to inquire whether a hundred dollars a year expended on such a Society, will not in a few years be of vastly more benefit than the same amount spent at the West? Here is a new Church, a small Society, the [illegible] Upon the answer of this question, I have no doubt many poor parishes of New England depend. Shall the strong help the weak? The pockets, the zeal, the love, the Religion, the very sincerity of Unitarians must answer the question. For one, I trust in God, that we shall see ere long that the new life-power which seems acting upon the cold hearts of Unitarians, has been exerted in the direction here indicated.

A FRIEND OF UNITARIANISM IN THE EAST.

ADVANTAGES OF A TASTE FOR READING.

If I were to pay for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life; and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. I speak of it of course only as a worldly advantage, and not in the slightest degree as superseding or derogating from the higher office, and surer and stronger panoply of religious principles—but as a taste, an instrument, and a mode of pleasurable gratification.—Give a man this taste, and the means of gratifying it, and you can hardly fail of making a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history—with the wisest, the wittiest—with the bravest, and the purest characters who have adorned humanity. You make him a denizen of all the nations—a cotemporary of all ages. The world has been created for him. It is hardly possible but the character should take a higher and better tone from the constant habit of associating in thought with a class of thinkers, to say the least of it, above the average of humanity. It is morally impossible but that the manners should imbibe a tinge of good breeding and civilization, from having constantly before one's eyes the way in which the best bred and the best informed men, have talked and conducted themselves in their intercourse with each other.—*Sir John Herschel.*

PRAYER—A RULE OF LIFE.

A Christian could hardly propose to himself a better rule of life than his own prayers. Let him act in conformity with their import, and he will not err very far from the line of correct and holy living. We impose upon ourselves an obligation to use our best endeavors in effecting that good which we seek at the hands of God. It would be well for us to keep in view this important rule. The manner in which some parents pray for the conversion of their children would induce the belief that they consider no pains or self-denial too great for the accomplishment of such an object. But go with them to their houses, and you will find that their irregular lives, petulant manners, unsanctified tempers, and other disorderly habits, are well calculated to hinder the conversion not of their children only, but of all others about them. Some Christians seem to have a deep and affectionate regard for the spiritual welfare of the heathen, and accordingly pray most earnestly for their conversion

—but hand round the bags to collect something for the missionary fund, and they put in *one cent*; and this, not because they can afford to give no more, but because they have been accustomed to contribute this amount, and they are contented with the custom. Others pray earnestly for a revival in the Church—but when called upon to surrender some opinion, or indulgence, or practice, which perhaps stands in the way of a revival, they are unwilling to have the stumbling-block removed. They must hold on to their old favorites, and keep their *right-hand* and right-eye sins, even though many should stumble and fall over such scandals.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 18, 1843.

THE GREAT RELIGIOUS STRUGGLES OF THIS AGE.

Those among us who are advanced in life and who have lived through that great religious ferment which attended the French Revolution, and the opening of the present century, tell us that there are many signs of the revival of a spirit by which the world has suffered much in times past. While such persons do cheerfully allow that philanthropic movements have infused a spirit of love and a sense of responsibility into the measures of all religious parties, they think that sectarian bitterness is as rife as ever. As it appears in our own country there may be much which seems to justify the opinion, yet we believe that in reality it has no foundation. There can be no question but that each religious sect is advancing in intellgence, in a knowledge of its relations to other sects, and in a gradual perception of the truth that the main points in which all agree are the most essential to a vital and personal piety. Nevertheless some express the fear that fanaticism and bigotry will yet again attain the mastery. Such a forboding we should avoid entertaining, even if we saw some manifest signs of it; but we mistake the spirit of our times, if we suppose that the worn out fetters which have been already cast aside can again be riveted on the strong. We must place our main reliance for security and progress upon those elements of philanthropy, and individual responsibility which have been infused into the hearts of so many persons, and have already begun to have an influence on the mass. We have found great comfort in the frequent attestation of the fact that common sense has an unlimited power in meeting the temporary excesses which prevail from time to time. Let us rejoice over the practical wisdom which the world has acquired at such a heavy cost, and let us apply it to all the struggles and excitements in which we have to play a part.

For the Register and Observer.

THE VALUE OF A CREED.

Messrs. Editors,—I feel constrained to ask leave once more to tax your patience and perhaps that of your readers for a brief reply to the last letter of our Orthodox friend, especially as he appears to have quite misapprehended my meaning, partly through my own want of distinctness perhaps, and partly owing to some errors of the press. The caption given to my last letter 'Do we need a creed?' (although perhaps warranted by some sentiments contained in it) was not given by me and appears to have been one source of misapprehension to our brother. The object which I have had in view, is not one of controversy, nor for general application, but not knowing your correspondent, I could only reach and sympathise with him through this common medium of communication, leaving the answers to his doctrinal questions to those who are so much better instructed in theology. I would therefore suggest to him once again for his consideration, whether the life is not of more importance than the creed, or whether it is not true that a spiritual life and spiritual influences will better enable us to form a creed or correct opinions, rather than that a creed will of necessity, however true it may be, give us a spiritual life; for I suppose our Orthodox friend will admit that the most correct system of religious opinion, if it has no influence on the heart, will be utterly useless and futile. The difficulty however in discussions of this nature, lies partly in the different significations given by different minds to the same word. Thus our friend has taken the word Creed in its very widest signification, and in a different sense from what was intended—for he will remember that I have most fully advocated a reference to the Bible and that only, both for faith and practice; but the Bible is read and construed differently by different sects. Shall we wait then, until they agree upon a creed? or if an individual is in doubt, shall he wait to form a satisfactory creed for himself? his whole life might be too short for this. When I referred to creeds I meant to be understood, creeds as formed by men, by different sects and denominations—and though your correspondent might possibly subscribe to the Nicene, he would doubtless reject some of the absurdities of the Athanasian Creed. There was I supposed also, a common ground on which all Christians could meet, a creed if our friend so wishes to call it, held in common by all sects, in the existence of a Supreme Being, the necessity of a Savior and the duty we owe to God and our fellow men. The inference of course was, that here at least our Orthodox friend could meet with Unitarians—and I must say to him that I cannot see that the views I have expressed, would lead any one to the adoption of Mahometanism or Paganism, still less to the rejection of the Bible. Neither can I clearly see how if I lead a holy life, I can possibly choose or reject any doctrine that may suit my fancy, conform to every species of error and delusion, and to the vices and sins of the Christian world, one it appears to me is incompatible with the other. Again it is asked, can I have any faith if I have no creed? I will answer the question by asking another. If I have no faith, can I obtain it by subscribing to the uncharitable doctrines of the Athanasian, or any other creed? Creeds are of human invention and of the head, faith is from God and is of the heart, or faith as defined by Martin Luther, is the belief of the heart; in other words, faith is trust, confidence and love. Belief or creed from the Latin, credo, is the assent of the intellect. Therefore though the possession of faith may imply a creed, may we not have a creed without faith? and is not the world rather worse than better for creeds, as I have defined them? Three hundred years of disputation, contention and strife, would lead us to such a conclusion and besides nothing is yet settled. Religion therefore as Dr. Walker justly says, consists not in a dogma but in a life. But to lead a holy and devout life, I dare say your correspondent has found to be no easy thing, nay, of ourselves, impossible; but if we are ever able to approach the perfection of our Master, or obtain in any degree the beauty of his holiness, the same power which has helped us on, will consequently have saved us from errors, vices and sins. But our friend has asked another question on the supposition that I am a minister which I am not, for I am writing to him in close proximity to ledgers and invoices, yet why should not the question be asked of a layman? he supposes one sinner to ask another, 'what shall I do to be saved?' I will endeavor to answer it, though it is not new to me, especially as my reply to this will also answer many or most of the questions which he has put. First, however, let us see what the Bible says; the question was put to Paul and Silas by their frightened jailer, and what is the answer? 'Believe on the Lord Jesus Christ and thou shalt be saved.' But the jailer and his family, as many persons are now, were ignorant of what this meant, for we are told in the very next verse, that they spake unto him the word of the Lord and to all who were in his house; now the word of the Lord we may gather from all the teachings of Paul as also of his Master, is Faith and Repentance. Should we not therefore direct a fellow sinner in the first place to the absolute necessity of deep heartfelt repentance, showing him the full and merciful assurance which God has given in and through Christ, in his life, death and resurrection, for the pardon of the penitent; but then he must be truly so, thoroughly convinced of sin and its consequences, and his inability to help himself. I would then direct him to the promises of the Gospel through faith in Christ, that he might say, 'Lord I believe; help thou my unbelief;' to the immutable truth and holiness of God who cannot lie, to the necessity of obedience, that God may draw nigh to him and thus by His power that he might be brought nearer to Christ and obtain a constant renewal by the influence of the holy spirit. I would not however say to him seek first a creed, seek to know the attributes and purposes of God which the wisest cannot find, and is it not presumption? when it is declared that He is past finding out? I would not direct the sinner to one denomination or another, for no one sect, or perhaps no two individuals, would counsel him to the same creed, rather would I say seek first the kingdom of God and his righteousness (that is the love of God) and all things shall be added unto you—seek and ye shall find, knock and it shall be opened. From what I have written I need hardly answer another question, must not a Christian have faith? for I have shown the distinction between faith and belief and also the necessity of regeneration; the views and purposes of the sinner's life must be changed, and his whole wish and thought must be to do the will of God, to endeavor to please Him, and if by reason of the grace and assistance which he receives, he is enabled in any degree to accomplish this, he is to say I have done but that which was my duty to do. In conclusion, I have only to add, that I did not of course intend to deny the necessity of some belief, for this would be Atheism—there are few men who do not believe in the existence of a Supreme Being and this may be termed a creed. The unity of God however I conceive to be every where taught by reason and revelation, and this perhaps is the only defined point of the Unitarian belief, [?] and if your correspondent arrives at this conclusion, he may be assured that he will be cordially received by any Church to which he may be drawn either by its attainments, its activity, or the sympathy of its members with one another. I know of none who reject Christ as has been asserted, but probably in all of every denomination, will be found those who are merely professors, as well as those who are indeed Christians; but these last have probably not attained a Christian life or faith by speculation. Pure and undefiled religion is declared to be to visit the fatherless and the widow in their affliction; may it not be affirmed then that Christianity is practical. The mountains which appear so impassable to the view of philosophy and speculation in the Christian horizon, disappear in the field of active and disinterested labor and effort. Reciprocating the good wishes of our Orthodox brother, and hoping that he may have his doubts resolved—find the peace which passeth understanding, I now take an affectionate leave of him.

W.

For the Register and Observer.

PERSONAL EXPERIENCE.

Messrs. Editors,—In reading over a late number of your paper, I observed an article by Mr. Tappan, an Orthodox Christian of New York, wherein he states that he does not believe Channing ever received the gift of the holy sprit, or in Orthodox phrase 'experienced religion.' Now I hold that it is utterly impossible to labor with the holiness, fidelity, zeal and perseverance, Dr. C. manifested through his whole life in the cause of Christ, without having the holy spirit poured out as we read in the New Testament, in a profuse and especial manner. Neither money, nor favor, nor any earthly consideration, could prompt him so to do; and any person that is not a bigot, let him belong to whatever sect he may, must know this, that knows any thing of religion, or has felt its benign influence; and I hope Mr. Tappan will have the candor and honesty to re-consider this statement, which if he does, if he has any religion himself, he will see his error and withdraw the assertion, for it is an undeniable and incontrovertible fact, that Channing was one of the greatest Apostles of Jesus Christ that has arisen since the days of St. Paul and Martin Luther. He proved and carried out his faith by his works after the precept and example of his great Master, Jesus Christ.

Many more Unitarians receive the Comforter than our Orthodox brethren are aware of, for they do not make their gifts so public as is the custom in Orthodox Societies.

The writer of this article was born of Unitarian parents, he has received the Comforter without any thing to aid in his conversion, but his Bible and prayer. He at that time knew nothing of their Orthodox creeds, never having seen them in the Bible and consequently received no aid from them. This I know of myself that other Unitarians have been so blessed, and it is fair to infer, hence the error of the Orthodox in attempting to monopolise all holiness. If they think in order to receive this blessing, it is necessary to put the same construction on the Bible which they do, they are very much mistaken. That a larger portion of the people of our Churches are cold, than of theirs, I am willing and free to admit, but this does not arise from any difference in belief, it is because we do not have half so many meetings as they do, driven on by the fear of hell; our belief making the people more happy in the confidence they place in God, they in many instances become careless, but this must not be tolerated. I am glad to see the system of social prayer and experience meetings getting into use the last year among two or three of the Unitarian Churches; the example was first set and introduced by Mr. Ware and might be extensively followed, for if we style ourselves Reformers we should be so in word and deed, be the most lowly and carry out the great work left undone by Martin Luther, bring the Church back to the days of its primitive purity, when all Christians were Unitarians. Every one that has attended these meetings, must know that they do a vast deal more good than the larger meetings, to some particular persons, though they may not to others.

I believe when this shall have come to pass, a great revival is in store for the true Church. The reason of the small prevalence of Unitarian principles is, that they have been misrepresented. Their truth and value are not known. When understood we shall have a true revival—of whole Churches, pastor and all, embracing the true faith as taught by our Lord and Savior Jesus Christ, whose precepts and example we aim to imitate, even as in the days of our Fathers.

Liberal Christianity is in the ascendant. Every few years the Orthodox cast off some old superstition, and may we not hope it will soon cast its shell and come out like the butterfly, pure and bright in the true faith as preached by the Apostles of the primitive Church, and the Unitarians of the present day.

Respectfully yours, BRIGHTON.

For the Register and Observer.

DR. WALKER'S TENTH LECTURE.

Having spoken at length on the natural and moral attributes of God, the powers and principles of Divine action, Dr. W. in this lecture proceeded to speak of the way in which this action is exerted, and to consider the doctrine of Providence and the Divine Government.

At first sight, we might expect that every student of nature and philosophy would recognize God in his works. Yet many distinguished names in the history of science remind us that it is not so. An acknowledged principle of the human mind will help us to explain this fact. Physical inquiry traces phenomena to the laws of nature and there it stops. This begets a habit of mind, which constrains both curiosity and association. Every phenomenon suggests the law which explains it, but nothing beyond that law. This habit of mind affects the modes of explanation and scientific exposition of natural philosophers. When they have referred an event to the laws of nature, they think they have gone as far as it is their province to go. We have no right to say that such writers are Atheists. We have no right to suspect that they have taken up the theological question and concluded that there is no God. The most that we have a right to say in the case, is, that religious reverences have dropped out of the chain of their associations.

This is enough to show that the progress of science has not been favorable to religious views of the Universe. When every phenomenon was referred directly to God, He was nearer to man, He was then more on their lips, more in their thoughts. Now, the laws of nature have usurped His place. Boys on the middle forms in our schools stand up and say: 'all things take place according to the laws of nature.' Philosophers often refer all events to these laws, and rest on these as the ultimate and efficient cause, while the agency of the Divine is thrown out of sight, or made less necessary.

What are these laws of nature which form a cloudy screen between us and God? When we reason from adaptation to contrivance, we say that the world supposes a maker just as much as a watch. In one point, however, the analogy fails. In the case of the watch, the watchmaker has the materials furnished to him. He does not *make* the laws of nature, but he only *makes use* of them. He puts the parts of the mechanism together, and the laws of nature do the rest, keeping the parts in action. But in making and sustaining the world, it is different. God not only made the world, but the laws of nature. Every part is perfect and the whole is perfect. To the mere mechanic, mechanism is everything. To God, it is nothing. He may adopt a different mechanism, and, by a different adaptation of parts, produce the same results. Every event depends on these laws, but what do these laws depend on? Are they not the immediate action of God on every particle of matter in the Universe?

This conception best accords with the nature of things and the phenomena to be explained. It has been adopted by divines and metaphysicians, and by many physical inquirers, with Newton,—himself a host,—at their head. This conviction is gaining ground from the permanent reception lately given to it by some of the leading minds in the world of philosophy and scientific research. Says a distinguished philosopher of the present age: 'A law supposes an agent and power. The law is made by the agent, and order is maintained by the action of this power, without which, the law could have no effect and no existence. Hence Infinite intelligence is the law, and order is the power put into action. This power is present everywhere, at all times, producing all action and passion, all permanence and change.'

After quoting from Newton, Herschel and other eminent authors, in favor of the conception, Dr. W. said that he might well take it for granted. But he would add another suggestion, to dissipate the half-formed objections and doubts which have arisen on this point. The phrase, 'laws of nature,' is a figure of speech borrowed from human legislation. If we push the analogy further than it will go, we are apt to slide into the belief, that these laws were decreed once for all like human laws, to exist and be in force forever after of themselves. Human laws are of effect, only because there are minds to understand, explain and apply them. But the same cannot be said of the laws of nature, in relation to inert matter. Can it not be made to obey these laws? Yes. And this very fact makes the distinction. It can move only as it is moved at the time, it cannot do anything of itself. All the laws of gravitation, attraction, and the like, are but the effects of God's action on matter.

It can hardly be expected that any one will revive the Epicurean objection, that this continual interference and oversight must disturb the Divine tranquility. If we adopt the theory that this world was made by God, like a clock, and will go on until it runs down, it is impossible to repress the inquiry, what will the Creator do meanwhile? We know that God is an Infinitely Wise and Good Being, and we suppose Him to be an Intelligence and Action. Can we separate from the common, the true and legal, the only possible idea of the Infinite Spirit, the idea of an All-sustaining and an All-directing Energy? Reasoning from the nature of God, we arrive at the same conclusions, as when we reason from the nature of matter. The Universe exists by God. Every change in its state is His action. It would save many persons great embarrassment and remove many difficulties, if they would give over the idea of assigning a particular locality to God, a local centre to the All-creative Thought and Action. If God must have a sensorium, let it be Newton's, embracing the whole Universe. Or as it has been beautifully said by another: 'Let God be regarded as a circle, whose centre is everywhere and whose circumference is nowhere.'

Another objection to the doctrine of an ever-active and all sustaining Providence is, that it would detract from the skill of the Divine Architect to suppose that the fabric of the Universe, like those of human invention, requires mending from day to day. Undoubtedly it would. But nothing like this was said or intended in the argument. To answer the objection, however, let us suppose that the Universe was made perfect and never needs adjustment. It is essential to the idea of mechanism that a force be applied. The same power which created, must continue to act on it and supply this force. Now in the case of the Universe, this force which we behold everywhere, what can it be but the all-directing, ever-present, and ever-acting energy of God?

Is it not derogatory to the honor of the Divine Being, thus to put his hand to everything? Is it not below the dignity of the Deity to watch over, in the manner implied, the meanest beings and the minutest affairs? This objection is as old as Aristotle. How paltry does it appear to a pious and reflecting mind! Who can say what things are mean and insignificant, when every link in the chain of events, is alike indispensable to the great plan of goodness, which God is gradually unfolding?

Accordingly, we hold that in the natural world, the hand of God is everywhere and in everything, and that his Providence is necessary to hold the Universe in its place, and ensure the continuance of harmony and order. Many natural philosophers talk of laws, and mechanisms, and organizms. But we ask, what power have these? what are they in themselves? what gives them life? Let the all-sustaining energy of God be withdrawn for an instant, and they would cease to act, the Universe would cease to be, and the earth would rush back into its primitive nothingness. The error of Pantheism consists in identifying nature with God; that of Atheism, in making nature independent of God. Both are wrong. Christian philosophy sees God everywhere, and in everything, and acknowledges his universal and ever-acting Providence.

The speculations now rife in the world, with regard to animal magnetism, and other kindred sciences, have a tendency to lead science to take a more religious view of the world. When we have traced all phenomena to the laws of nature, we may stop, if we resolve these laws into the power of God. Instead of forming a cloudy screen between us and God, they will help us to feel and know that we are always and everywhere in His immediate presence, in His immediate action. If we accept this as true, it is asked, what need of proving that the Providence of God is ever-active and all-sustaining? If we know the character of God, do we not necessarily know what his Providence must be?

In the first place, when we rightly understand and appreciate the doctrine of Providence, we shall banish from our minds all thoughts that chance, accident, or fortune have anything to do with the course of events. Because some things look so much like chance, it is difficult for many to conceive the notion of Divine Providence. Many who believe that God made the sparrow, think that it is mere accident which makes him fly hither and thither; that many of the events of human life happen by chance, in the same way as a tree *happens* to fall one way at one time, and another way at another time; as the wind *happens* to blow from one point of the compass to-day, and from another point to-morrow. But this belief is formed in a false supposition; we must be aware of this on reflection.

There are two causes at work, which impair the doctrine of a strictly universal Providence. At first, men saw the hand of Providence only in remarkable and strange phenomena, in the thunder, the tempest, and the earthquake. With the progress of science, these apparent anomalies fell under the dominion of law and order, and men began to see design; but they did not acknowledge the presence and influence of the designer in the whole and in every part. We cannot now expect that science will go back. Let it go on then, and demonstrate everything by order, that it is not *chance* which makes the tree fall and the wind blow this way or that way. It must go one step further, and enter into the sublime conception that the life and soul of this order, the all-sustaining, and ever-active energy of the world;—without which the whole is nothing, and not a leaf in the forest stirs,—is God.

Again, it is customary to lay too much stress on the distinction between a *general* and a *particular* Providence, especially in regard to the efficacy of prayer. The doctrine here maintained of an universal and immediate Providence, throws this distinction out of sight, and with it vanish many difficulties. If by a *general* Providence, it is meant that God only made a general provision for the world's existence, and then left the world to take care of itself, it cannot and ought not to satisfy the cravings of the soul. If this be the only Providence, we all stand amidst the play of a vast complicated machinery which is working out a design, it knows not and cares not how. How can we pray, when we know that our prayer makes a part of the machine, fore-known and provided for when the machine was put together. With what truth, with what faith and trust, can we address our Father, if the petitions which we make were granted or refused six thousand years ago.

Not satisfied with this mistaken view of a *general* Providence, religious men have turned to the idea of a *particular* Providence. If by a *particular* Providence is meant a special interference of the Deity, that he acts directly and immediately in some cases, when at other times, he does not act at all, then we cannot receive it as the true doctrine. It supposes that God acts exclusively and not with impartiality. Those who most deserve the direct and exclusive action of Providence, should be the last to expect it, and even was it granted, it would not have the proper effect. It is an egotistical view of God, and tends to nourish and engender a spirit of egotism in his creatures. As far as his providence is confined to generals, or overlooks *any* individual, or *any* event, it is incomplete and unsuitable to the idea of a perfect being. To the doctrine of an immediate and universal Providence, no objection can be urged. As it is universal, its tendency will not be like a belief in the special interference of the Deity, to nourish an egotistical and exclusive spirit. It overlooks not any, but watches over all mankind. As it is immediate, it satisfies those wants of the soul, out of which the doctrine of a special Providence arose. It opens the way in every soul for the Omnipresent and living God. Man no longer stands amidst the play of a vast machine, doing it knows not what, but in every breath he draws he sees the instant presence and the immediate action of Divine agency.

With this, the only correct view of the Providence of God, we may offer up our prayers in hope and trust. We kneel beside the couch of a sick friend, and pray that his life may be spared. We feel, we know that we are not speaking to a machine which acts unconsciously, but that the life of our friend is in the hands of One who acts consciously and freely, who is conscious of what we say, and will listen to our supplications. That any remedy is effectual, is wholly owing to Him, and to the law which His unerring wisdom prescribes at the time to His omnipotent will.

Another aspect in which the doctrine recommends itself, consists in scattering to the winds, and in answering satisfactorily, the philosophical objections to the credibility of miracles. There is a wide variation in the opinions of different writers upon the subject. Some regard miracles as violations of the laws of nature; while others regard them as extraordinary effects of an extraordinary cause, God acting in and producing this cause. But it is very difficult to suppose a violation or interruption of God's law. When we understand the doctrine of an universal Providence,—which we have here maintained, and endeavored to prove,—all difficulty will be removed: and we shall regard all events, common as well as miraculous, as caused by the constant presence and immediate action of Divine Providence.

The laws of nature constitute simply the uniformity of Divine action. God observes uniformity as a general rule, not because it is actually anything in itself, but simply and solely because in each particular instance, it was best for his creatures. The law of Infinite wisdom and goodness, is, to do in each particular instance what is best for His creatures; and this is the only law which has anything to do with Divine agency. This law he always obeys, for it is his own nature; He can never depart from it, for strict obedience to it constitutes and is necessary to His perfection. He is absolutely Perfect, and he will always do what is absolutely best for his creatures. This view agrees perfectly with Christianity, and takes from miracles the anomalous character which they have been made to wear. A real miracle has not the nature of a violation or interruption of any law. All events are what they are through the constant and instant action of Deity. If in any instance a variation occurs, that variation is necessary to the immutability of God. This immutability consists not in acting in the same way under *different* circumstances, but in acting, *under all circumstances*, in obedience to the same eternal principle of right.

The doctrine here maintained recommends itself to Christians, as being in perfect accordance with the Scriptures, and with what Jesus and his apostles taught. It is thus beautifully embodied in the words of Holy Writ: 'Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.' 'In Him we live, and move, and have our being.' 'Of Him, to Him, and through Him, are all things.'

Thus far we have spoken of the Providence of God, as exercised over the material world, over nature, and over man only in so far as he is related to nature, or is influenced by it. It will hardly do to pass over the subject, without saying a few words on the most interesting and most difficult point;—the Providence of God as exercised over the spiritual world, over minds. Here we behold a vast difference, caused by the essential distinction between matter and spirit. The distinguishing characteristic of matter is *inertia;* it can move only as it is moved. The distinguishing characteristic of spirit is *action;* it moves itself, it is a free cause. Here, more than in anything else, does man resemble the Creator. He is a kind of limited and dependent creator; he is the creator of the volitions which pass through his mind; he begins, as it were, a new series of events. God seems to have clothed him with freedom, and He himself respects it. The soul is free; free to do, or not to do; to obey, or disobey; to yield to, or resist, even Divine influences and suggestions.

Here we remark a peculiarity. How is it provided for? We must deny the doctrine of Providence entirely, if we believe that God made man a free agent, and then left him to take care of himself. God's inspiration acts on the spiritual world by virtue of an intimacy more direct than that existing between God and nature. The sense of dependence in man, the instinct of prayer, the effort to rise above himself, the aspiration after the Infinite, everything intimates that the spirit which made, sustains and fills his soul, is not his own. The spirit of God is as free as the air we breathe; we have only to draw it in, and it will give us spiritual life and health. This provision is as free as the freedom of man. God does not break in upon the soul against his will, or without his consent. The most He can do, in the expressive language of Scripture, is to 'stand at the door and knock.' Man must open the door of the soul by holy exercises, humility, prayer, and love, or it must be shut forever.

God's agency is ever-present and ever-active in nature. Man cannot help being surrounded by its diffusive life and energy; he is, as it were, immersed in the Divine presence. Yet how many men are false at heart, and do not sufficiently realize the truth and importance of the doctrine. Men recognize it, as they are brought into harmony with, or humble themselves before it. Dr. W. here made some very appropriate remarks upon the efficacy of prayer. When we undertake to reason about what does not belong to the reason properly, but only to the affections, we meet with great difficulties. We do not feel that it is unreasonable, we feel that it is reasonable, and yet that it is not a matter of reasoning. And the difficulty increases when we consider that it not only belongs to, but is a spontaneous tribute to the affections. As a general rule, the heart alone can understand it, and as it enters into its spirit and associates with God, it ceases to take much interest in the question.

Upon the measure of 'spiritual discernment,' imparted to all the good and righteous, Dr. W. expressed his own views in an extract from an English writer upon the character of that great moral light which has lately gone down among us: 'All true Light he regarded as proceeding from the higher sentiments of the soul, receiving and manifesting God's spirit. To keep his own nature pure, reverential, loving, unstained by the passions, unsullied by appetite and sense, so that God might find it ready for His impulses, and be able to breathe his Holy Spirit through it,—this he regarded as the highest and surest preparation for the reception of Spiritual Truth; and the sense, proceeding to him from such states, of the goodness of God; of the destination and true happiness of man; of an all embracing love as the only principle of a beneficent connection with one another or with the universe; of the blessedness of obeying conscience; of the sure triumph and eternal vindication of Righteousness and Mercy,—was not, to him, a mere human or fallible impression, but the solemn affirmation of Almighty God.'

If what has been said be true, God is all-present and ever-active throughout nature and in the hearts of all good men, in a sense and degree much beyond what the common spirit and common speech seem to recognize. The true Christian begins his inquiries and researches in the simplicity of ignorance. True Philosophy gives us back the simplicity of wisdom, the simplicity of ignorance is taken away, and for it is substituted, simplicity of life, of manners and of faith. May we not hope that it will make its promise good. The child listens to the thunder as the voice of God. The savage listens to the gentle sighing of the wind in the primitive forest, as the greeting of the Great Spirit. The Christian philosopher sees God in everything, and everything in God.

T. G.

For the Register and Observer.

IMPORTANCE OF DOCTRINE.

Messrs. Editors,—In your paper of 4th February one of your correspondents writes from Athol that there are many Unitarians there, who agree with our Orthodox correspondent, in his views of the importance of doctrine, and thinks that *the sentiments* of W. erroneous and injurious, better becoming a Heathen Philosopher, than a Christian,—as the object which I had in first addressing you has not apparently been attained, and the sentiment may have been, as our friend says, injurious, I have concluded to discontinue any further remarks; but I ask for a little space to explain somewhat, for I seem to have been misunderstood both by your Orthodox and Athol correspondents. My object has been rather to uphold the importance of regeneration, of love to God and man, the necessity of a holy life, rather than the *superior* importance of doctrine and belief, however correct the opinions held may be. It seems however that I have been understood as denying all doctrine and belief, a little reflection would have shown that this was not my intention or my opinion, for the very views which I have expressed, imply a doctrine and a belief. To err however is human, and I take the rebuke of your Athol correspondent in all humility; may I ask him, however, if he means to say that he agrees with our Orthodox friend, in his view of the importance of his Orthodox doctrine? if so, can he call himself a Unitarian? If, however, he means to say that he does not so much regard the doctrines of our Orthodox correspondent, as he admires his sincerity and Christian spirit, I shall quite agree with him, but will not this render him liable to the same rebuke which he has administered in not very gentle terms to me? He seems however to speak for others as well as for himself, but I confess that I am disposed to think that if he is not alone in his estimate of my Orthodox correspondent, (for I at least agree with him in this) yet I hope he is so in the small degree of uncharitableness, which he perhaps unconsciously displays. Should we not go however to

the Great Teacher, to learn of Him, and though the direction was to the Pharisees, to 'cleanse *first* that which is within, that the outside may be clean also.' The application may also be made to ourselves. I read in the Bible of many who trusted in themselves, that they were righteous, that they held a correct view and system of religious opinions, but they lacked the humility and contrition towards God, the pity and compassion towards man, and the love of both which should distinguish every Christian—and if Heathen Philosophers are thus filled with humility and love, I would hail them as Brothers and Christians without hesitation, and I shall be well content to bear this name or a worse, in advocating the necessity of a Christian love, and life as superior to that of mere doctrine and belief, which however I hold to be essentially different from faith—with this explanation and distinction, I hope I shall not cause your Athol correspondent to err—if I have done so, or been the cause 'of error or injury' to any, it will only be further evidence of our fallibility. I shall only hope for more of the spirit of our Master, that we may at least love as Brethren, if we cannot agree in doctrine.

Yours, W.

TO CORRESPONDENTS.

The communication of 'H,' is received. Its extreme length forbids its insertion in our columns. It remains at our Office, subject to his order. Will he bring it within reasonable limits.

We thank our correspondent 'C,' for his *series* of articles on Episcopacy, of which the first is before us. We may insert them when we have more room. But we think our readers are for the present sufficiently put on their guard against the shallow pretensions and proselyting efforts of some of that sect. Give them full liberty to bow and to pray to two different points of the compass, to erect a hierarchy over themselves, to pass compliments upon what they call 'the Church,' and 'our admirable Liturgy,' to beg of 'Dissenters,' and then flout at them; allow all this, but follow them up closely when they attempt to turn the Christian records to their side, or to put any other record on a par with them, or to deny the liberty of opinion and practice which they are to a tenfold higher degree than the members of any other sect.

INSTALLATION.

The Rev. Andrew Bigelow late of Taunton was installed over the First Unitarian Congregational Church at Danvers, on the 15th inst. The inclemency of the weather delayed the assembling of the members of the Ecclesiastical Council, but on their arrival, after discharging their preliminary duties, they found the Church full, and the services proceeded as follows: Introductory Prayer, by Rev. Mr. Thayer, of Beverly. Reading of the Scriptures, by Rev. Mr. Waite, of Gloucester. Sermon, by Rev. Mr. Lothrop, of Boston. Prayer of Installation, by Rev. Dr. Flint, of Salem. Charge, by Rev. Dr. Bartlett, of Marblehead. Fellowship of the Churches, by Rev. Mr. Ellis, of Charlestown. Address to the Church and Society, by Rev. Mr. Barrett, of Boston. Concluding Prayer by the former Pastor, Rev. C. C. Sewall. After the exercises the Council with others partook of a dinner at the Essex Coffee House, provided by the generous hospitality of Gen. Wm. Sutton.

The Church by its unanimous testimonial has signified to its former Pastor their esteem and gratitude for his devoted labors. We are glad that his health is now so good that he can discharge all the pulpit duties of his office, and that destitute Societies in the neighborhood can avail themselves of his services. He is for the present supplying the pulpit at Lynn.

SUNDAY EVENING LECTURES.

The Fifth Lecture of the Course will be delivered next Sunday evening, at the Rev. Mr Robbins's Church; services to commence at 6 1-2 o'clock.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt of Ten dollars, contributed by the children of the Twelfth Congregational Sunday School, by the hands of their Committee, Masters Dugan, Plympton, Stevens, Adams and Beal, to constitute the *Rev. Samuel Barrett*, their Pastor and Superintendent, a Life Member of the Society.

Feb. 14, 1843.

PAUPERISM.

On Sunday evening, the 19th, the Society for the prevention of Pauperism, will hold a public meeting in Federal street (Mr Gannett's) Church. Address by Dr. Walter Channing.

The whole subject of Pauperism is one of vital importance to this community, and though less attractive in the very nature of the subject than some others, yet it is no less a duty incumbent on the christian and philanthropist to understand it.

We trust the meeting will be well attended.

OBITUARY.

For the Register and Observer.

MRS. C. T. ABBOT.

Died, in Concord, N. H., on Friday, Jan. 27, Mrs. Catharine Thayer Abbot, wife of the late Rev. Jacob Abbot, of Windham, N. H., aged 63. Mrs. Abbot was a daughter of the Rev. Ebenezer Thayer, formerly of Hampton, N. H., and Martha Cotton, and a sister of the late N. Thayer, D. D., of Lancaster.

A large circle of relatives, friends and acquaintances sorrow at the loss of one whom they respected and loved; but, loving her, rejoice that she has gone to the Father. Delightful is the remembrance of her industry and fidelity, amid the crowding duties of her life. Rare was her wisdom and prudence, and beautiful her charity and piety. It is good for us to look back, impress on our minds and record the memory of one, whose 'own works praise her.' She was never idle. Her hands were every moment busy.—While her mind was always awake and active, her affections were alive at home and abroad toward her kindred and the suffering portion of humanity. She was faithful in all the relations of life. She was a shining example of a good wife and mother. Her husband entrusted to her entirely the management of domestic matters, while he performed his own duties. And she looked well to the duties of her household. By strict and judicious economy, she was enabled, with the small salary of her husband, to bring up with comfort and respectability, a large family of children, and at the same time to be generously hospitable to numerous visitors, and liberal in the distribution of gifts.—She opened her mouth with wisdom to her children, and in her tongue was the law of kindness. She brought up her offspring in the way they should go when old, and they have not departed from it. Her husband is not here to praise her, but her children 'rise up and call her blessed.' As the true wife of a servant of God, she was in season and out of season among her neighbors and all those to whom he was called to minister, elevating with her enlightened and christian views, comforting and watching in the hour of sickness and death—with a self denial and constancy, which will never be forgotten by many—'reaching forth her hands particularly to the poor and needy.' These habits of usefulness she continued, after the death of her husband, to the close of life.

Through all her days, her mind glowed with the love of knowledge and improvement. Bent upon finding time, she found it, when work followed most closely upon work, to add to her intellectual treasures. She did not fail to keep pace with the progress of truth and of intelligent society. A pure practical faith was her aim—and a christian faith was in her a living sentiment and action.

In her days of dissolution, a disease of the brain prevented much knowledge of the workings of her mind, but there were glimpses of religious thought, and amid the delirium of the head, the tongue could not speak other than religiously. She dwelt with joy on the idea of soon going *home* to the heavenly Father, and of meeting the ascended partner of her life. She would request her daughter, who was watching by her bed, to lie by her side and repeat devotional poetry and passages of Scripture. She selected and heard with the greatest delight the xiv. chap. of John and the 103 Psalm.

Beautiful corruscations of spirituality, cheering the pathway to the tomb! Fit end of a Christian life! Christian faith! Thou art 'the evidence of things not seen'—drawing near surely to a reality. Before us the Father's business, a life and end of the righteous—'the path of the just shining more and more unto the perfect day.'

For the Register and Observer.

MRS. CALISTA HEALD GREENWOOD.

Died in Hubbardston, of the heart-complaint, Jan. 24, Mrs. Calista Heald Greenwood, wife of Mr. Silas N. Greenwood, and daughter of Mr. Jonas Heald, both of H., aged 23.

The sudden death of this young woman, in the flower of her age, and strength of her promise, has awakened but one feeling in the wide circle of relatives and friends, of which she was the ornament and favorite in the town where she resided. We are not much used to the language of obituary encomium, and shall not now attempt to employ it. But we cannot forbear to add one more name to the long, bright catalogue of those who, though young, have given such evidence of a hope in Christ that could support them under the severest trials, disarm death of its terrors, and even enable them already to anticipate the joys of the New Jerusalem. Never shall we forget the agonizing parting charge of this young woman to all, but especially to her young companions, to make their peace with God, and prepare to meet Him and her in heaven. Like the swan, she expired in melody, singing herself away to everlasting bliss.

What floods of grief arose on every side,
From friends and neighbors when Calista died;
But hark! the voice of Jesus, to our pain
Says, Peace, be still, Calista lives again.

C. B.

Death of Bishop Griswold.—We lament to state that the Right Rev. Bishop Griswold, of the Eastern Diocese, died suddenly on Wednesday afternoon, in the 77th year of his age. He had recently enjoyed as good health as for some years past, and walked from his house to the residence of Bishop Eastburn, his associate and successor, in Pemberton square. On reaching the door of the house, he was observed to falter and fall.—He was immediately taken up, but in a few moments he was dead. The cause of his death was a disease of the heart, from which he had occasionally suffered for some years past. His sudden departure will be deeply lamented by a numerous Christian public, to whom he has long been the object of respect and veneration.—*Daily Advertiser.*

Death of Com. Hull.—We learn by the mail of last evening that the gallant Commodore Isaac Hull died at Philadelphia on Monday morning, at half past five o'clock. He has been ill for several days.—*Daily Advertiser.*

GENERAL INTELLIGENCE.

Commander Mackenzie.—The written opinion of the late Court of Inquiry, in the case of commander Mackenzie, and the Somers, has been published. The general interest felt in the case induces us to publish the Report.

U. S. Ship North Carolina,
January 20th, 1843.

Present,—Commodore Charles Stewart, Commodore Jacob Jones, Commodore Alexander J. Dallas, Ogden Hoffman, Judge Advocate.

The Court, after due deliberation, resolved to report the facts and circumstances of the case submitted to them, and to deliver their opinion upon the facts as follows:—

In execution of the order of the Honorable the Secretary of the Navy, the Court, with the exception of ten of the crew, who are in confinement, examined every officer, seaman and apprentice belonging to the U. S. brig Somers in her late cruise, and unanimously report the following facts as proved to the satisfaction of the Court, by the testimony, the record of which they have the honor herewith to submit.

That on the 27th of November, 1842, in latitude 13 24 16, and longitude 41 24 45, Commander Mackenzie discovered that a mutiny had been organized on board the brig Somers.

The Court further finds that such mutiny did exist, and that Midshipman Philip Spencer, boatswain's mate Samuel Cromwell, and seaman Elisha Small, were ringleaders in it, and that others of the crew had knowledge of its existence, and participated in its guilt.

That on the 27th November, Midshipman Spencer was arrested and confined in irons; that on the subsequent day boatswain's mate Cromwell, and seaman Small, were also confined in irons, and at the time they were so confined, it was the intention of Commander Mackenzie to bring them to the United States to be tried by the laws of their country, and that to effect this desired object, Commander Mackenzie adopted every precaution that a brave, prudent and skilful officer could adopt. That during the confinement of the prisoners, sullenness, discontent, inattention to duty, disobedience to orders, often, as seamen know, and naval records prove, the sole precursors to open acts of violence and blood, were manifested by the crew, and justly excited the belief in the Commander and the officers, that an attempt would be made to rescue the prisoners and take the brig, from those to whom she had been entrusted by the American Government.

The Court further finds that there was no place on board the brig which would have given greater assurance of protecting the prisoners from a rescue than the quarter deck, on which they were confined.

That Commander Mackenzie, in the responsible situation in which he was placed, sought, as it was his duty to do, the advice and counsel of his officers, and that the unanimous advice and opinion of those officers; after an examination of some of the crew, and careful deliberation, was that the safety of the brig Somers depended upon the immediate execution of Midshipman Spencer, boatswain's mate Cromwell and seaman Small.

That Commander Mackenzie, in pursuance of the advice of his officers, and in obedience to the dictates of his own judgment, did execute, by hanging, Midshipman Spencer, boatswain's mate Cromwell, and seaman Small.

That such execution took place on the 1st of December, 1842, in latitude 17 deg 34m. 28s., and longitude 41 deg. 24m. 45s. and that the brig at the time of the execution, was, by the log, distant from St. Thomas 525 1-2 miles, at which place she arrived on the 5th December, 1842.

The Court further find that the conduct of Commander Mackenzie had been kind to his crew, attentive to their wants, and their comforts, that he was studious to promote their knowledge of their profession, and that no punishments were inflicted greater than were rendered necessary by the discordant nature of the crew, and the proper discipline of a man of war.

The Court further find that the conduct of Commander Mackenzie, Lieutenant Gansevoort and the officers of the brig, was, during the trying scenes through which they passed, collected, calm, and brave, and justified the confidence reposed in them by their country.

OPINION.

The Court are, therefore, of opinion,

That a mutiny had been organized on board the United States brig Somers, to murder the officers and take possession of the brig.

That Midshipman Philip Spencer, Boatswain's Mate, Samuel Cromwell, and Seaman Elisha Small, were concerned in, and guilty of such mutiny.

That had not the execution taken place, an attempt would have been made to release the prisoners, murder the officers, and take command of the brig.

That such attempt, had it been made in the night, or during a squall, would, in the judgment of the Court, from the number and character of the crew, the small size of the brig, and the daily decreasing physical strength of the officers, occasioned by almost constant watching and broken slumbers, have been successful.

That Commander Mackenzie, under these circumstances, was not bound to risk the safety of his vessel, and jeopard the lives of the young officers, and the loyalty of his crew, in order to secure to the guilty the forms of trial, and that the immediate execution of the prisoners was demanded by duty and justified by necessity.

The Court are further of opinion, that throughout all these painful occurrences, so well calculated to disturb the judgment, and try the energy of the bravest and most experienced officer, the conduct of Commander Mackenzie and his officers, was prudent, calm and firm, and that he and they honorably performed their duty to the service and their country.

(Signed) CHARLES STEWART,
President of the Court.
(Signed) OGDEN HOFFMAN,
Judge Advocate.

Agricultural Inquiries.—It is doubtless known to most of our readers, (says the Boston Daily Advertiser,) that Mr. Henry Colman, the author of the Agricultural Survey of this State, and of many other publications, not only on agricultural but in other departments of useful inquiry, is about to visit Europe for the purpose of pursuing such inquiries as may render his labors hereafter even more successful. The objects of his visit are thus stated by the New York Evening Post:—

An Agricultural Envoy.—One of the ablest agricultural writers in our country is Mr. Henry Colman, of Rochester, in this State, who made the Agricultural Survey of Massachusetts. To a practical acquaintance with agricultural processes, he unites extensive scientific knowledge, and a strong, almost impatient, spirit of inquiry.

This gentleman is now about to visit Europe, for objects connected with the improvement of agriculture and rural education in this country. He will pass a year in England and a year on the Continent, studying the husbandry and rural economy of the different countries, and paying particular attention to the experimental farms.

The results of his observations will be given to the public in reports, which will be published in successive numbers. The first number will be issued as early as the first of January next, the others will follow at intervals of two or three months; each number comprising a hundred or more octavo pages, and delivered to subscribers at fifty cents each. Subscriptions for the reports have already, we understand, been obtained to such an extent, that Mr. Colman already expects to sail for Europe early in the Spring.

We expect the most useful results from Mr. Colman's researches. The habit of his mind, addicted as he is to explore and compare, aided by an excellent judgment, makes him the very man for such an undertaking. His literary skill, for he is a scholar as well as a farmer, will enable him to give his observations in an elegant and attractive form.

New York Senator.—The New York Legislature, on Tuesday, re-elected the Hon. Silas Wright, Jr. to be a Senator in Congress for that State. Mr. Wright received 17 votes in the Senate, and 77 in the House. The Whig members voted for Mr. Fillmore. The next Senate is now full, with the exception of two Senators for Tennessee and one for Maryland. The Senators now elected are 26 Whigs and 23 Democrats. The vacancy for Maryland will doubtless be filled by a Democratic member. The political character of the two members to be elected from Tennessee will depend upon the result of the next popular election in that State.—*Daily Advertiser.*

Charles River and Warren Bridges.—We give the following extracts from the Report of the Agent.

During the past year, further repairs and additions have been made to Charles River Bridge, such as new girders and braces to the piers,—an addition of forty feet in length to the wharf on the west side,—guard peirs on each side of the draw,—a new hoisting apparatus to the draw, and the sides of the wharves and draw have been planked. The cost of repairs on Charles River Bridge was $23,719,12.

The Warren Bridge has been repaired in the manner prescribed by the commissioners appointed under the act passed the 17th March, 1841, but the repairs have been much more extensive than was anticipated by them. On removing the old covering of the bridge, the superstructure was found in such a state of decay, that it was necessary to remove the whole, including all the caps but two, on the piers; and all the superstructure is now new, except a small part of the railing; consequently, the cost of repairs has been increased beyond the estimate made by the commissioners.

The old materials not required for repairs have been sold, and the new materials used were of the first quality, and the work has been done in a substantial manner, and it is thought that it will prove more durable than any bridge heretofore built of wood.

The bridge was reopened for travel on the 22d day of October last;—toll gatherers were appointed, and the tolls prescribed by law have been levied and collected since that date on the Warren Bridge.

The cost of repairs on Warren Bridge was $26,-567,67.

The amounts received from tolls have been as follows:

1841,	$4,286 11
On do. from 1st Jan. to 31st Dec. 1842,	43,756 40
On Warren Bridge, from 22d October to the 31st December, 1842,	4,425 78
Total,	$52,468 29

The Finances of the United States.—A Washington letter to the New-York Express says:—'The finances of the Government, I am glad to inform you, have assumed a more promising appearance than they have had for some time past. The receipts from customs, including bonds, for the last quarter, will exceed four millions and a half, and nearly four millions deducting the expenses of debentures and collection. The receipts from the sales of land, will amount to three hundred thousand dollars, and, perhaps, seventy thousand in addition. In small sums, from one hundred to fifty thousand dollars, also, the Loan is now taken. No new Treasury Notes are issued, though the Department has the authority. The Loan affords every facility for investment, and in small sums. The public, to a much greater extent now than before, are taking advantage of these facilities.—*Philad. Inquirer.*

The late Earthquake.—The St. Louis New Era publishes a letter from a gentleman who resides near that city, which says:

'The Earthquake on the evening of the 4th ult. was severely felt in this part of the country, and attending it was one of the most interesting phenomena of nature. Near my dwelling has been a pond, which, from former appearance was supplied by subterranean springs. On the morning of the 5th I discovered it empty, and in its place a large sink hole similar to those near your city. During the day my family noticed it belching forth steam, at intervals of three or four hours. Yesterday I remained at home to watch and satisfy myself. You are aware of its being a rainy day. After the small streams had formed from falling rain, it commenced smoking steam of a warm nature, and at times we heard a rumbling, hissing sound, similar to that we heard on the evening of the 4th inst. This morning, snow covered all my ground, except the centre of this gulf, which was thawed, and all the snow contiguous is fast thawing.'

Nullification Rebuked.—On the 25th ult., the House of Delegates of the State of Michigan very promptly and decisively rejected a proposition to nullify the act of Congress, requiring the election of Representatives to be made by single districts.

TEMPERANCE LECTURE.

A lecture on Temperance will be delivered in the Chamber Street Church, (Rev. Mr. Barrett's) next Sunday evening, at 7 o'clock.

NOTICE.

The Sermon, on the end of the world, by A. P. Peabody, of Portsmouth, N. H., printed in a pamphlet form, is ready for delivery. Price, 3 cents for a single copy. A discount will be made for a larger number.

TEACHERS' SOCIAL UNION.

There will be a meeting of this Association, at the Warren street Chapel, on Monday evening next, Feb. 20, at 7 o'clock.

Question: 'What is the best mode of conducting a Sunday School Class?' or

Should the S. S. Teacher aim rather to impart knowledge, or to awaken and develope the religious affections?

David Paige, *Sec'ry.*

MARRIAGES.

In this city, Mr George Williams, to Miss Helen Maria, only daughter of Eben Billings, Esq.

In Chelsea, Mr Abraham Haskell, to Miss Mary Little.

DEATHS.

In this city, 12th inst. Mrs Nabby, wife of Mr. John S. Harris, 64.

In this city, on Sunday last, Mr Elijah Williams, aged 69 years.

On Sunday morning last, Mrs Aurelia G., wife of Isaac Lane, about 42.

In Charlestown, on the afternoon of the 15th, Rev. William Gray Swett, Pastor of the Unitarian Church at Lynn. His disease, from which he has been long suffering, was enlargement of the heart. His death will be greatly mourned by his flock, who esteemed him for his openness and kindness of heart, as well as for his labors.

In Charlestown, 13th inst, Mrs Abigail, wife of Aaron Hadley, Jr, 30.

In Medford, 6th inst, Mrs Frances, wife of Mr Samuel Blanchard, 38.

In Norton, Mass, Feb. 8th, Mrs Anna Lincoln, aged 81.

In Danvers, Mr William Flint, aged 85, a revolutionary pensioner.

In Burlington, 9th inst, Dea Nathaniel Cutler, aged 66.

In Salem, on Sunday, Mrs Sarah P. Saunders, 72.

In Billerica, 12th inst, Francis Faulkner, Esq. aged 83, whose death was occasioned by a fall a few days previous.

In Littleton, Dec 20, Col. Nahum Harwood, President of the W. T. A. Society in that place, 46.

On the 26th ult. at the residence of his son-in-law, D. P. Carpenter, Esq. on St. Albans point, Mr. Aaron Vail, aged 74 years, formerly of White Creek, N. Y.

In Tyngsborough, on Sunday, Feb. 5th, Rev. Nathaniel Lawrence, aged 77. He returned from church at noon in full health, asked a blessing at table, and expired in his chair without a groan. He was minister of the 1st Parish in Tyngsborough forty nine years, ending Jan. 1839. When the news of Mr. L. death was brought into the church, the officiating minister was discoursing on the uncertainty of life.

GAITER SHOES—A fine assortment of thick soled Gaiter Shoes—just received and for sale low at T. H. BELL'S, 155 Washington st. d10

AN ELEMENTARY Treatise on the Structure and Operations of the National and State Governments of the United States—designed for the use of Schools, and for general readers, by Charles Mason, A. M., Councillor at Law. For sale at SIMPKINS'S, 21 Tremont Row. f18

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CAPITAL PUNISHMENT—A Treatise on the necessity of Capital Punishment, by Jonathan Cogswell, D. D., Prof. of Ecclesiastical History in the Theological Institute of Connecticut, 18mo; just published, for sale by J. MUNROE & CO, 134 Washington st. f18

THE DREAM OF HEAVEN, OR THE SISTER'S TALE. To which are added, A Premonition of Eternity,—The Impassable Bridge, and the Remarkable Trance of Rev. William Tennent, who, for three days, was apparently lifeless. Introduction by Rev. Hubbard Winslow.

The N. E. Puritan says this volume 'comprises some of the most remarkable glimmerings of the Invisible World, with which mortals have been favored, since Paul was caught up to the third heavens, and John entranced in the Visions of Patmos.'

The Christian Reflector says:—'These remarkable pieces all relate to another world, and though they probably should not be relied on as actual revelations, they are not incompatible with the oracles of God, and may therefore be read with safety and profit.'

Just published in elegant style, for New Year's presents, and for sale at WILDER & CO'S, General Periodical Office, No. 71 Washington street. Price, 18 3-4 cents.

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FENELON—Thoughts on Spiritual Subjects, selected from the writings of Fenelon, with Portrait, 18mo—recently published—for sale by JAS. MUNROE & CO, 134 Washington st. f18

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THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "Currier & Gilbert, 393," "T. Gilbert," and "T. Gilbert & Co, 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. Gilbert is still actively and constantly engaged in superintending the business, assisted by his partner, Henry Safford, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

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In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

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And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

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Boston, Feb. 3, 1843.

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NO. 9 BRITISH and Foreign Medical Review, or Quarterly Journal of Practical Medicine and Surgery, edited by John Forbes, M. D.—Jan. No.

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W. CROSBY & CO., 118 Washington st. feb 11

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MILLERISM A DELUSION.—Whosoever doubteth let him call and purchase Prof. Stuart's Hints on the Prophecy of Daniel, second edition, with notes, or Dr. Pond's 'Review of Millerism,' or Rev. Mr. Colver's, or Rev. Mr. Brewster's, or several others on the same subject, and read and circulate and doubt no more. All for sale at reduced rates from six to sixty-seven cents, singly and by the quantity. Also Sears' Bible Biography. Sears' Wonders of the World, and his new Monthly Magazine, containing several hundred engravings, at $2 a year, 18 3-4 single. Any or all for sale as low as by the Publishers. Together with D'Aubigne's History of the Reformation, in numbers at fifteen cents each, or in one volume, neatly bound on fine paper, for $1 00. Subscriptions and orders solicited at WILDER & CO'S., General Periodical Office, &c., 67 and 71 Washington street, directly opposite the Post Office.

Also just received, the Christian Observer, (reprint,) Monthly, at $2 00. feb 11

FEBRUARY NO. SEARS' NEW MONTHLY Magazine—Contents—Local Memories of Great Men—Burns; God Everywhere; Marine Animals; Value of Water in Hot Climates; Popular Errors; Languages; Journeyman Printer; Valentine Greatrakes; Relation of Science to Religion; Spirit of the Age; Biography of John Bunyan; Napoleon's Sacrifice of Human Life; the Rhinoceros; Be Something; Artesian Well at Grenelle; Stoke Manor House; Address to the Moon; Cultivation; Cattle; Uncertainty of History; the British Museum; Five Facts; A Day at a Ship Yard.

Embellishments—Burn's Portrait, with Vignettes—Wells with Camels at Cana of Galilee; Girl giving Water to a Thirsty Traveller; Greatrakes; View of the Birthplace of John Bunyan; Specimen of his Handwriting; Portrait of John Bunyan; The Rhinoceros; Artesian Well—two Engravings; Remains of Stoke Manor House—three engravings; Cattle; Interior of a Mast House; Frame Timbers of a Ship of 400 tons; Boring; Calking.

Published by SAXTON, PEIRCE & CO, 133 Washington street, who are sole agents for the N. England States, and to whom all orders must be addressed, post paid. f11

JANUARY TRACT, No. 186—Unitarianism not a new doctrine, but genuine christianity, by Rev. James D. Green—published by J. MUNROE & CO, Agents of the American Unitarian Association, No 134 Washington st. f4

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Applications may be made until the commencement of the School, 13th Feb'y. inst., from 9 till 2, each week day, and afterwards during School hours, at the Rooms in Park street, under the Church.

Boston, February, 1843. 4t f11

NEW BOOKS and Magazines—The Queens of England, 2d series, 2 vols, 12mo—Lectures on the Diseases of the Urinary Organs, by Sir B. C. Brodie, 1v. 8vo—Part 3 Brande's Encyclopædia of Science, Literature and Art, price 25 cents—Artist for February, price 25 cents.

Just received and for sale at 133 Washington st., by SAXTON, PEIRCE & CO. f4

THE MONTHLY Miscellany of Religion and Letters, edited by Rev. Ezra S. Gannett.

Contents of the Number for February.

Aptitude for Usefulness, by Rev E. G. Sewall.
Letter on Maternal Influence, by Mrs M. S. West.
Death of George W. Packard, by Rev E. B. Hall.
Objections against Miracles, by Rev Rufus Ellis.
Our Saviour's Exclamation on the Cross—a sermon, by Rev H. A. Miller.
Letter to a Sunday School Teacher, by the author of Mission.
Edwards & Channing, the master minds of New England Theology, by Rev. S. Osgood.
A Word fitly spoken, by Rev. F. W. Holbrook.
Penitence; Notices of Books, Intelligence, &c.

The Miscellany is published on the first of every month, in numbers of sixty four large octavo pages, at three dollars per annum, by WM. CROSBY & CO, 118 Washington st. f4

NEW STATE REGISTER FOR 1843.—James Loring, 132 Washington Street, has just published the Massachusetts Register for 1843, containing the New Tariff of U. S. with the Tariff Law, the State Legislature, the 27th Congress, the Army and Navy officers, Consuls, Millitia Officers, City Officers of Boston, Salem and Lowell, Ministers, Colleges, Charitable Societies, Banks and Insurance Companies, Postmasters, Justices, Lawyers, U. S. Census of Towns in Massachusetts, Members of the Massachusetts Medical Society, State Apportionment, Treaty with China, Boundary Question, Bankruptcy Commissioners, Boston Pilotage, &c. &c. feb 11

PERIODICALS FOR FEBRUARY—In addition to the old established works, we have the New Englander, Select Library of Religious Literature, Sears' New Monthly Family Magazine, Pioneer, Sargent's Magazine, Artist, Alison's History of Europe, Brande's Encyclopedia of science and the arts, the Missionary Eclectic, etc., with smaller works too numerous to mention, at WILDER & CO.'S General Periodical Depot,

POETRY.

BROKEN TIES.

BY JAMES MONTGOMERY.

The broken ties of happier days,
How often do they seem
To come before our mental gaze,
Like a remembered dream!
Around us each dissevered chain
In sparkling ruin lies;
And earthly hand can ne'er again
Unite those broken ties.

The parent of our youthful home,
The kindred that we loved,
Far from our arms, perchance, may roam,
To desert seas removed.
Or we have watched their parting breath,
And closed their weary eyes,
And sighed to think how sadly death
Can sever human ties.

The friends, the loved ones of our youth,
They, too, are gone, or changed,
Or, worse than all, their love and truth
Are darkened or estranged.
They meet us in the glittering throng,
With cold, averted eyes,
And wonder that we weep their wrong,
And mourn our broken ties.

O, who, in such a world as this,
Could bear their lot of pain,
Did not one radiant hope of bliss
Unclouded yet remain?
That hope the sovereign Lord has given,
Who reigns above the skies—
Hope that unites our souls to Heaven,
By faith's enduring ties.

Each care, each ill of mortal birth,
Is sent, in pitying love,
To lift the lingering heart from earth,
And speed its flight above.
And every pang that wrings the breast,
And every joy that dies,
Tell us to seek a purer rest,
And trust to holier ties.

MISCELLANEOUS.

To the Editors of the Chrisitan Register.

Gentlemen,—At this time when the Temperance cause excites so much interest in the community, and is so powerfully assailed by the 'Elegant Oyster Saloons,' and the much to be regretted 'Office,' (as it is called,) in the splendid and important 'Merchant's Exchange Hotel,' where *intoxicating drinks* are freely sold to merchants, clerks and others, who, (many of them, it is feared,) will become drunkards; the friends of humanity must be as active as their opponents, or the cause will be checked.

Enclosed you have the Mercantile Journal's brief notice at the third meeting referred to, and if not convenient to insert the whole in the Christian Register, please make such use of it as your better judgment dictates. I think your country as well as city subscribers generally, will be pleased to see the whole.

Respectfully yours, M. GRANT.
Monday, Feb. 6.

THE TEMPERANCE MEETING ON THURSDAY EVENING.

The friends of Temperance have reason to rejoice at the character, and general proceedings of the Temperance meetings lately held at Faneuil Hall, and owe a debt of gratitude to those zealous laborers in the cause, who have exerted themselves to give an interest to the doings. To Moses Grant and Charles Wade, the Temperance community are under great obligations for their labors.

On Thursday evening the meeting was called to order by S. G. Shipley. Two letters were then read by Mr. Grant, one from Samuel A. Eliot, the other from Theodore Lyman, both of which gentlemen had been invited to preside at the meetings, but who declined on the ground of urgent business.

Samuel Dorr was then nominated—and chosen as presiding officer. He took the chair, and made a few remarks, after which a solemn, impressive, and appropriate prayer was offered by the Rev. E. N. Kirk.

Engine companies Nos. 18 and 13 were present in a body. We are gratified to learn that 24 of the 37 members comprising Number 18 have signed the pledge. The entire series of resolutions were read by Moses Grant, when Mr Baxter took the stand to speak upon the following resolution:

Resolved, That we consider the splendid 'oyster saloons,' where intoxicating drinks are sold under various fictitious fancy names, to deceive the young (it may be to their utter ruin) the most dangerous of GROG SHOPS, and to be shunned by all, as pernicious in their influence on the community.

This gentleman said he had not risen to speak upon the great subject of Temperance in general, but upon the one under more immediate consideration—that oyster saloons, the fashionable places of resort, were the ones in which drunkards were made—that he knew no distinction between a low and a fashionable place in point of iniquity—that in this respect all were alike—that to expose the evils of 'Oyster Saloons in all their deformity, to the view of the community, could not but produce a favorable effect on the public mind—they were the sources from which our insane hospitals were filled. He spoke of the Irish Catholic Temperance Society, and said that within six months, 800 persons had become tee-totallers, through the efforts of this Society.

Henry Northall followed, who spoke mostly upon the subject of moral suasion—said it was good as far as it went, but that it was ineffectual beyond a certain point—that the sale of liquor was given up by many persons as a matter of *interest*, not *principle*. He cautioned his henrers not to rely upon moral suasion alone.

After Mr. Northall sat down there was music by the Washingtonian Choir, under the direction of J. Plympton—the piece sung was 'Hail to the cause.'

The Rev. E. N. Kirk next addressed the meeting. He commenced by observing that a great statesman had remarked that all wars of conquest had nearly ended—that all wars hereafter to be fought, would be wars of opinion; that in the cause of Temperance it was a war of opinion, of intellect—the question being, ought men to drink rum? Ought men to sell it? The friends of Temperance had entered the contest, called meetings, established journals, and had made long and frequent appeals to the good sense of the community in its behalf. He knew of no meetings that had ever been called on the other side, by the opponents of Temperance, and never knew of but two journals established by them, virtually to advocate intemperance—it was a work of darkness, that dreaded the light sent forth from old Faneuil Hall. If the doctrine is true, let its advocates appeal to public opinion; in this event it would be sustained—for truth is ever sustained; let them come up in their might, and if God is not with us, our cause will be overthrown.—There is no intellect on the other side, nothing but *natural appetite and love of gain*. He related an anecdote to show what arguments are advanced by the supporters of rum-selling and rum-drinking.—He said that for one month he left his parish, some years since, to lecture upon the subject of Temperance; the theatre of his operations being a neighboring county, which, it was said, was dangerous for an advocate of Temperance to visit. At the persuasion of a man who said he would answer all the arguments of the Temperance lecturers, a number of habitual drinkers were induced to attend his lecture. At its close, the man rose, and remarked he had *four* arguments to offer against those advanced by the lecturer, and they were in favor of drinking. The first was, if the Temperance cause prevailed, there was an end to business—lawyers, and doctors must give up; the second was, he was a friend to religion, and some men had no religion till they visited a dram-shop; to be sure it was not very good, but it was the best they had, and much better than none; the third was, some men cannot govern till they are half-seas over, and then they can do it to perfection, by the use of the poker and sundry other instruments of household furniture: the fourth was, drinking promoted one of the most beautiful and difficult of the graces of the human character, that of *humility*—for let a man drink all day, at night he would be humble enough. And these, said the speaker, are the only arguments I ever heard advanced on that side.

The war now is with two enemies—natural appetite, and the love of gold, to administer to that appetite. He called upon his hearers to battle manfully in the cause, as they loved their fellow men, to call upon their God for His countenance and assistance, to ask His mercy, to save the drunkard from the hands of the rum-seller. He besought them to pray without ceasing—God is with us, said he, and if we ask His aid, it will not be denied. Our object is the promotion of public sentiment—this object we must accomplish by sending forth our journals, our agents, by holding meetings, by discussions of principles upon a spot consecrated to the genius of liberty. He had no fear for virtue, so long as virtue could find advocates. Some of our friends say they are discouraged. He was not discouraged, and saw no good grounds for discouragement. He had often stood upon the sea-shore, and watched the rolling in of the tide—he would see a wave roll in higher and higher till it reached high-water mark—a second wave would fall a little below, but the great under-swell of the ocean overreached the highest point, and it was only the *surface*-waves that fell below it. It was only the surface-waves his discouraged friends looked at.

The opposition to temperance comes not from God, from truth, but from below, from appetite and love of gain; these two things must be counteracted ere the great scheme will be carried out.—He went for persuasion, and would leave for others to determine, better capable of judging than himself, the expediency of legal enactments, to aid the cause of temperance. Legislation should never go beyond public opinion—public sentiment should be created, and legislation will ever respond to it.—The best laws, in his opinion, bearing upon the subject, were made by holding such meetings as these.

Go, like Christ, with all kindness and forbearance, to the druukard, and ask him to sign the pledge; if he will not, ask God in prayer to soften his heart, and go again, and again, even though it be seventy times seven. Have confidence in God's grace, and the omnipotence of truth. He said he came to hurt no man's feelings, but to persuade and convince, to induce the drinker to quit drinking, the seller to stop his traffic.

He said some men had the heads of their discourses written down, and here he read the bill of fare of a noted oyster Saloon in this city. This was the bill of fare of death, drawn by the dark king of Terrors, no matter by what hand transcribed—and he would hold it up as the gateway of destruction—woe to him who asks the unwary to enter in.

J. J. Johnson followed with a few remarks upon oyster saloons. After which the Glee 'Here is a health to lads and lasses' was sung. A collection was taken up.

Messrs. Boutwell of Groton, O'Brien and Alden Bradford, one of the oldest and earliest friends of the temperance reform, briefly addressed the meeting. Their remarks were listened to with much attention by the audience. This latter gentleman said he was an old friend of the cause—that it was thirty years since the old society was formed, and that he was present at its second meeting. For a long time he was in the habit of drinking his wine; but that he had now given that up, and restricted himself to cold water. Mr. O'Brien urged upon the clergy the duty of openly advocating the cause of Temperance.

Mr. Plympton sang the song—'Jonathan's Visit to Boston,' much to the edification and amusement of the audience.

The meeting was then addressed by Rev. Mr. Pierpont, who made a happy allusion to the conquest of England by the Normans, when the death of Harold and the defeat and destruction of his army was owing to indulgence in wassail and debauchery on the night preceding the day of battle. He also spoke of the dangerous drinking places, designated as Oyster Saloons. H. B. Stanton also addressed the meeting in a most effective manner, and was listened to with much interest by the audience. He paid an eloquent and just tribute to Old Ireland.

The following resolves were then passed unanimously:

Resolved, That the thanks of this meeting be presented to Mr. J. Plympton, his choir and musicians, for their efficient aid afforded to these meetings.

Resolved, That the thanks of the meeting be presented to Marcus Coburn, for his efficient aid in singing on Tuesday evening last.

The meeting broke up at 10 o'clock. But one feeling seemed to pervade the minds of those present on the occasion—that of hostility—determined, unceasing hostility—to intemperance in every shape—whether it makes its appearance in the shape of the *fermented* juice of the grape, or in that of the undisguised, and therefore more honest, *alcoholic* drinks—whether it has its altar in a 'Gorgeous Saloon,' or in a humble, and filthy, and reeking bar-room.

For the Register and Observer.

CHARLEMAGNE.

From the dark and blemished page of ancient History the name of Charlemagne beams out with a light so pure and brilliant that the heart involuntarily places him high in her respect and affectionate veneration.

Born in an age in which Christianity moved only as a fettered giant, with garments soiled in conflict with the barbarism that surrounded it, and upon which it was to exert its renovating influence, he surrendered himself a willing captive to its power, and, casting from him, with the strong might of a great spirit, the clouds of ignorance and bigotry, he stood forth the champion of religion in as pure a form as the habits and intellectual advancement of the age permitted. He saw in religion the most efficient aid to civilization, and, enlisting under her banner, caused his victorious soldiers to prostrate themselves before the cross.

History first makes mention of him at the age of twelve, when he received for his father with much grace and dignity a deputation from the church of Rome. The particular spot of his birth-place is unknown. His mind early conceived of a happier state of society than that existing in France, and with giant energies he strove to stem the tide of barbarism, open the flood-gates of the human mind and pour in the clear light of Christianity and intellectual refinement. He invited scholars to his kingdom, treated them with distinction and encouraged schools and colleges. Warrior as he was in the true sense of the term, he neglected no means of internal improvement, and encouraged the arts which were much better understood at Rome than elsewhere. While attending to his morning toilet, whichwas simple in the extreme, he received communications from the chief officer of his palace and pronounced his decisions upon intricate cases with as much clearness and precision as if occupying the judgment seat. While partaking of his meals he caused some book to be read, generally a work on theology. His ear was open to the lowliest of his subjects, and he exercised the utmost scrutiny upon the conduct of his numerous deputies. They were all accountable to him personally, and woe to that man who had practised oppression and fraud. He never forgot the statesman in the soldier, but even upon the battle field, gave decision upon civil offences, and kept open the communication with each department of his government.

His person is said to have been majestic, and his broad, high forehead, with mildly brilliant eyes, gave to his countenance the benevolent expression which his conduct fully justified. So industrious were his habits that perhaps no man ever accomplished a greater amount of business in a given time. Upon the death of their father Pepin, Charlemagne and Carloman inherited the vast kingdom of ancient France. Carloman did not long survive his inherited honors. Upon his death Charlemagne was unanimously elected sole sovereign to the exclusion of the infant children of Carloman, whose mother strove in vain to establish their pretensions to the lost monarchy. The pope, the ally of Charlemagne, refused his sanction, and the voice of the people as of one man called the hero of the age to rule over them. It is impossible to analyze the motives which induced Charlemagne thus to permit the children of his brother to be divested of their inheritance; but certain it is that in that troubled era the consequences of a different decision would have been disastrous. His nephews were but infants and a regent, probably their mother would have wielded the sceptre. Had she resembled Bertha, her husband's mother, a woman of uncommon dignity and strength of mind, affairs would have presented a less alarming aspect. It seemed necessary that a monarch in that early day should be a soldier as well as statesman, and France could but ill spare the arm of a defender in her ruler.

Surrounded by warlike neighbors, Charlemagae enjoyed no security. The cry of distress reached him from some desolated province, and without delay, himself in the van of the army, he reached the scene of blood with a rapidity which has never been excelled, drove back the invaders from his frontier, pursued them into their own country, received the homage of the conquered and their treacherous promises, caused them to be baptized into the Catholic faith and strove to win them to civilization by his own magnificent example of leniency and generosity. Often before his work was completed in one direction, the cry was repeated in an opposite quarter; and ere the tidings had grown old, he had encountered the foe like a whirlwind and overwhelmed them with destruction. Magnanimous as he was brave, he never refused to listen to the oft-broken vow of allegiance, and through the long period of his reign, which lasted about forty-six years, history informs us that but one act of cruelty eclipsed his honored name. With the unstable promises of his half-savage neighbors, his patience must have been sorely tried; but he never wearied of showing mercy, nor turned a deaf ear even to the perjured supplicant. It is also recorded that he declared war but once without the plea of aggression on the part of his foes. Above the petty spirit of retaliation, the conquered always found him generous and merciful; and when he assumed the reins of government which he had won upon the battle field, the defeated bowed to the sway of a father and friend and not unfrequently had cause for triumph even in their defeat.

Eleven centuries before Napoleon and his dauntless army swept over the Alps like a devastating torrent, Charlemagne, in answer to a call for assistance from the head of the Romish church, surmounted the rocky barrier, offered his arm, mighty to protect as well as to destroy, and was hailed with joyful acclamations by all Italy. He met the Lombards whose invasion had caused the pope to address a petition to the soldier-king, and subduing them in vigorous fight, he turned to meet pope Adrian at Rome, and was received with every mark of affection and respect.

Laying aside his favorite dress of simple material, he entered Rome clad in splendid attire and glittering in jewels, followed by a long train of the princely nobles of his realm and the flower of his chivalrous army. In height and majesty of figure and demeanor, he stood pre-eminent among the splendid specimens of humanity who attended him. Throwing aside the cold etiquette of courts the hero and the prelate embraced each other and uttered the outpourings of warm and generous hearts. The friendship thus cemented, alike creditable to both, continued to the last. The church in the person of its head had not then risen to the power it has since assumed, and Adrian, wise, just, and generous, was content to look up to Charlmagne as the source from whence he derived temporal power.

The Italians received their deliverer in triumph, showered upon him their blessings and thanks and tendered their grateful homage. He returned to France crowned with fresh laurels, and, from that period, he maintained a confiding intercourse with Adrian, till death set its seal upon the earthly compact.

Under the reign of Haroun al Raschid the Christians of Syria were exposed to heavy exactions and frequent persecution. For redress, they applied to Charlemagne who immediately despatched one of the priests of his palace to the Mohammedan monarch. The fame of the French king was not unknown to Haroun and he received the ambassador with honor, responded to the friendship proffered by his great cotemporary, cast the mantle of his protection over the suffering Christians, and continued until death the generous minded ally of *him* whose good opinion was no feeble praise. Haroun sent also to Charlemagne the keys of Jerusalem—an eloquent token of his confidence and respect.

The monarch, so feared, loved and respected, received the imperial crown at Rome from the hands of Adrian's successor with his blessing; and a short time before his death Charlemagne crowned his only remaining Son, Louis, and nominated him heir of his vast empire.

Great in intellectual capacity, in a warm and generous spirit, with energy superior to the wearing anxieties and toils of life, Charlemagne preserved the signet seal of the Almighty, and died as he had lived, noble in all that renders humanity glorious.

He left to posterity the rich legacy of his many virtues, and afforded a striking proof of the power of the human soul to emerge from surrounding darkness and emit a light of its own. Hitherto unattained by his countrymen in the eminence upon which he stood—a leader and a benefactor; and upon that dark era in the world's history, his name has shed a lustre which will grow brighter as human nature is more reverenced and understood. During his last years, misfortunes gathered darkly upon his path. His daughters dishonored him and his sons perished in the promise of their dawning manhood. Not one inherited the political sagacity and military skill of their father, and France was again the tumultuous sea, driven by the storm and covered with wrecks.

Charlamagne's greatness waned not as his feet neared the portals of the tomb. It was a large heart as well as vast intellect that has helped to preserve his name in history. Of all who have trodden the platform of political power in France he yields to none in the union of good and great qualities. His advice to Louis, his heir, is replete with Christian sentiments, and a high-minded, liberal policy. His schemes of national aggrandizement were founded upon the broad basis of individual improvement, and his mind conceived and commenced magnificient operations, all tending to the good of mankind; but subsequently overthrown by misrule and the narrow mindedness of those who could not sympathize in the wide spread benevolence of their illustrious predecessor. Let us not forget that Charlamagne was wise, just, clement, when his contemporaries, with scarcely an exception, were cruel selfish, and overbearing. He stands alone among them—Adrian indeed is at his side—but in simple majesty he towers above them all, a resplendent beacon in a long night of clouds and darkness.

Boston, Mass. IONE.

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